A QUESTION IN ASSESSING DILAPIDATIONS.

SIR,—If during a lease of seven years, through neglect on the part of the tenant, *permissive* dilapidations have been suffered to accrue, and at the expiration of the said lease the repairs consequent thereon remain unperformed, is it competent in me, as surveyor for the landlord, to make a charge for occupancy during the time necessary to complete those repairs?

If such a charge is not customary, but at the same time you consider it just, will you inform me and your readers generally, by what rule of right or wrong such a custom as the present obtains.

The liberal use that you allow to be made of your valuable publication for the purpose of correcting abuses of whatever kind, and the important decisions that occasionally appear, have induced me to submit this for your consideration, and I think that one word from you and the publication of a precedent on the subject, will have the effect of setting this questioned point at rest.—I am, Sir, &c.,

Nov. 12th. SURVEYOR.

*** It is not customary to make a charge for occupancy under such circumstances, and we are disposed to think such a claim, if made, would not be recoverable. The lessor is usually empowered by the covenants of the lease to enter and survey the premises, and a course to be pursued in the event of finding repairs not done, is pointed out.

The law would inquire if the lessor had availed himself of the remedy he had himself stipulated in the lease, and would consider that by permitting the repairs to remain undone, he had tacitly assented to receive the cost of them in lieu.

Still there are cases in which the refusal or neglect of the tenant to repair during his tenancy, might press severely and unjustly on the lessor.

We should like to have the opinion of some of our legal friends on the point.

RULES FOR CHURCHWARDENS. A.D. 1810.

We find in the *Ecclesiologist* for the present month the following satirical admonitions:—

1. Never let the roof of your church be too high, for it looks old fashioned; nor covered with lead, for red tiles are decidely cheaper, and the price of the lead will cover the churchrates for half-a-dozen years; nor open in the interior, for a neat whitewashed ceiling looks more clean and snug, and hides from view the decay of the timbers, which might otherwise be rather alarming.

2. Never allow too many windows to remain, for the congregation might catch cold. Straw mixed with mud is an excellent material for stuffing the tracery; but bricks and mortar are better for the lower part. It is advisable to knock out the mullions, lest some foolish churchwarden should wish to open them again. The east window should be boarded up, to display the altar screen to advantage. For the latter, the Corinthian style is of course the best; but Ionic will do. The interior of Llandaff Cathedral affords the best model of appropriate wood-work in general.

3. Fonts and stone coffins should be placed in the churchyard to hold rain-water. They also form convenient troughs for cattle. Their size renders them extremely inconvenient within the church.

4. If your church has any screen, it may be sawn up to mend the old seats of the poor people in the aisles, if any remain, or to make scrapers for their feet. But it is to be hoped that all the principal inhabitants are accommodated with convenient and spacious pues, in the best part of the church.

5. The communion-table should be of deal, not too costly. Carving or other ornament is decidedly objectionable. A piece of old green baize should be thrown over it on Sundays. Three legs and a prop are sufficient to support it.

6. The village school should be held in the chancel, which should be well supplied with straw and deal forms. The teacher's chair may stand within the communion rails.

7. Disused chantries and chapels should be used for storing coals, or for dust, ropes, spades, old lumber, &c., &c. They may also be boarded off for vestries.

8. The chancel and belfry-arches should be filled up with deal boards covered with canvas. This will give abundant scope for perspective paintings of classical buildings, or other appropriate devices. The commandments should be large but decidely plain.

9. Venetian windows should be substituted for the old Gothic, where it is possible. And remains of superstitious paintings or glass may be sold to the glazier, or (if considerable) to private collectors.

10. The pulpit must be lofty, and should stand near the west end, so that the people in the galleries may hear and see the preacher conveniently. The pues may turn any or every way, or no way at all; but the more nearly to the pulpit the better.

11. Chimneys may be built across windows and doorways, or small portable furnaces may be erected in different parts of the interior. The flues should be as long as possible, because they emit more warmth, and as black, because they attract less attention, owing to their uniformity with the rows of hats on the pegs round the galleries.

12. All improvements done to the church should be duly recorded on large wooden tablets, the names of the incumbent, churchwardens, clerk, sexton, and the principal contributors, being picked out in capital gold letters.

13. Monuments are best seen when stuck against the pillars of the nave. But any portion of the walls will do, if sufficiently elevated. A broad border of lamp-black will be found to set off the white marble in a very picturesque and efficient manner. The design should be invariably classical. An urn and inverted torches are indispensable; indeed, no monument is correct without them.

14. All brasses, fresco-paintings, carvings, crosses, and other rubbish, should be cleared away from the interior of the church. Recumbent effigies should have the heads, hands, and feet broken off, and sold for cattle medicine. The little boys may carve their names upon them, an amusement which will keep them very quiet during long sermons. All sepulchral recesses in the wall should be boarded up.

THE SPREAD OF KNOWLEDGE.

DOUGLAS JERROLD, in his speech at the Manchester Athenæum *Soirée*, a few weeks ago, beautifully illustrated the change which has taken place in public opinion, as regards the diffusion of information,—reprobating those who had condemned knowledge, for the like reason that the owl flees the sun. "The lady-knowledge," said he, "too long pent up in her tower, guarded not only by giants, but, more provoking still, by dwarfs—and we have only to look back a few years, a very few years, to own there have been dwarfs as mischievous as any in fairy tale,—the lady-knowledge, I say, is no longer a prisoner. We have killed the giants, we have slain the dwarfs. And how have we killed them? Why, as Luther rebuked the devils by throwing inkstands at them. Her music is no longer made the idle luxury of the few, but acknowledged in the daily want of the many. It is a proud thing for you, people of Manchester, that you have erected a temple to her—a temple, wherein the humblest of your fellow-townsmen may come and listen to her, and find his nature at once softened and elevated by the magic of her voice. To say that it offered to such the sweetest solace after the day of toil—to say that it imparted to him a keener consciousness of the dignity of his nature—to say, that whilst teaching them their own rightful position in the world, it makes them respect the rightful position of others, is only to translate into the merest common-place the oft-repeated eloquence of gifted man. These things are now truisms. But human nature is apt to be ungrateful to truisms; for, let us not forget how fortunate it is for us that we live in an age when they are truisms. For truths, like oaks, are of slow growth; and it is with the early truth as with the acorn—shew it to merest ignorance, and it cannot conceive how that little germ should hold within it a latent power that, duly developed, shall breast the billow, and defy the thunder. And so has truth grown, but with this sad difference, that it has too often been watered with the blood of those who have dared to plant it. Happy, then, is it for us, and for the blessing ought we to render up most humble and hearty thanks, that we may to night be gathered together under its branches; for your institution is a great truth—a truth, it may be, planted amidst the fears of the timid, the sneers of the foolish, the misgivings of really well-meaning folks, who still thought that truth for the masses was the barley-sugar of children. They might have a little—just a little when very good—but to allow them to have their fill of it, was to risk a terrible derangement of the body social. With the success of your institution made as clear as the sun, it is amusing, it is more, it is instructive, to remember the prophecies of certain men, who predicted that the very light that would play about instruction such as yours, would only herald, what to them appeared, the total destruction of what they considered the best foundations of society." And then in conclusion:—"The tide that carries us on in knowledge, which is power, gives to us that best, that noblest element of power—gentleness; which, in the fullness of its teaching, will bear all men to that happy end, of which institutions like yours are the most hopeful beginning."

The *Times* has lately given a striking epitome of the great changes which have occurred during the last few years. "From lucifer matches, which twenty years ago were sold at 3s. 6d. a box, as philosophical toys, and have now driven the tinder-box even from the backwoods of North America, to the electric telegraph, which has all but literally annihilated time and space—in all our doings, in every circumstance affecting us, we can trace the finger of change;—and as regards our material condition, it is impossible to deny that, on the whole, the progress is one of improvement. A dozen years since, it was proved, upon oath, by mathematical calculations, to a committee of the House of Lords, that it was an absolute impossibility that a steamer could ever cross the Atlantic; the impossibility is now a matter of weekly occurrence. Ten years ago we paid eighteen-pence for the postage of a letter in an envelope carried 80 miles; it is now carried 400 miles for one penny. Fifteen years ago railway locomotives accomplished 20 miles an hour; they can now do 75. We can go to China and back in less time than 20 years since, it occupied to get to Calcutta. Who is now daring enough to assert, that we are more than on the verge of our changes? Thirty years since, we spent scores of millions of pounds sterling in a single year, to bring the war to a successful termination; we are now proposing to spend about a couple of years' war expenditure in completing our system of railways. Fifteen years ago railways were treated as mere private speculations; but the government has already commenced the foundation for laying hands on them for national benefit."

On this same subject we find the following remarks in an introductory lecture lately delivered at the Mechanics' Institution of Ashford, in Kent, by the Rev. John Dufton, vicar of Warehorne:—"In our times experimental science is accessible to the many, and no longer the monopoly of the few; the hieroglyphics which perplexed their studies are blotted out, and it is the unfettered language of the honest and faithful treasurers of knowledge, that they will be happy to see those around them happy. Generally available, the literature of science is to be acquired in those important and useful schools of instruction, Mechanics' Institutes, where none need be ashamed to reap a laurel or cull a wreath, and which, methinks, if wisely governed, and with libraries carefully selected, all who can, are called upon to support. I ask you of what use is science, unless it be imparted to those to whom it may prove useful, and who are likely to use it? Will it injure the higher classes of society, that the artisan is taught to employ his implements to the best advantage, and see his way clearly? Can they experience loss if the operative manufacturer be taught principles, and is instructed in discoveries by which he may uphold his country's rank, bear away the palm of merit from the markets of Europe, and compete with continental nations? We *may* remain at rest, but the world will move around us. And, can it, let me ask, weaken the bonds of society, that the spells of ignorance and superstition should be broken? Will the miner cut our throats because he is instructed in his operations and taught the nature of the fire and choke-damps, and how

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